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of science and faith as long as miraculism is interposed as a barrier to create the doctrine of "two truths." What is needed is a fearless return on the part of our religious teachers to the point of view that made the true theology one with the true philosophy. And then, in order to meet the modern situation and effect the genuine synthesis desired, there is further need of the master mind of another St. Thomas, who, without mistaking for facts of religious experience the reputed happenings of a particular religious tradition, shall restate, and in the idiom of our day, the ideals of faith.

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THE PRINCIPLES OF EDUCATION. By T. Raymont, M. A., Professor of Education in the University College of South Wales and Monmouthshire, Cardiff, London: Longmans, Green & Co., 1904.

Professor Raymont has given us what is, within its limits, a valuable and very useful book. Those limits would be better indicated by the title "*Principles of School Education.*" For it is with the actual work of the school that the whole book deals. "The teacher" is, says Mr. Raymont, "the typical educator." To this we do not yield unqualified assent, and we fear such a limitation is likely to encourage that identification of education with schooling which is none the less mischievous for being common. It is mischievous in that it obscures, even if it does not deny, the essentially educative functions of the family, the church, and the community as a whole. However, in dealing with the work of the school Mr. Raymont is decidedly helpful. The main quality of his book we should describe as common-sense. There is a refreshing absence of gush, of fads, and of uncritical laudation of the novel and fashionable.

After introductory chapters on the aim of education, its machinery, and the nature of the development of the young, Mr. Raymont devotes the larger part of his book to teaching, and discourses on the choice of subjects, methods, procedure, and school organization. He then ends with a briefer treatment of what is commonly denoted by "discipline."

Of course, when so wide a range of subject-matter is covered, there is little room for any profound discussion of ultimate principles, and, equally, of course, there are points of detail

in which the author cannot expect to win universal assent. But we find singularly little with which we profoundly disagree, and the judicial attitude of mind in which Mr. Raymont discusses his topics is itself a training of no small value to the young and inexperienced teachers for whom he primarily writes.

Mr. Raymont rejects that main thesis of the Herbartians that will is an oftshoot from the "circle of thought" (pp. 232-3), yet he has been, we think, unduly influenced by Herbart. He seems to us to regard the "Formal Steps" as of greater value and of more general application than we believe to be the case; he takes up a somewhat extreme position of antagonism to "formal" studies; and he accepts the Herbartian dictum that the formation of character is the "ultimate aim of education." Now, of course, much depends on the sense of the term "ultimate"; but if it means that every educative means is to be judged by its direct effect on character then it seems to us that either "character" and "morality" are so stretched in application that they cease to have any distinctive meaning, or else that the function of education is unduly contracted. On page 116, Mr. Raymont says, "Viewed objectively, the aim of teaching is to bring the child into helpful relation with that environment amid which his life is to be lived, his character to mature, and his work to be done," and it seems to us that this is a more satisfactory statement of the aim, not of teaching merely but, of education in its widest sense than that which selects one of these relations, albeit the most important, as "ultimate." Modern thinkers have too often tended to regard education from too individualistic a standpoint, and this holding up of character as the goal fails to avoid that pitfall.

With much that Mr. Raymont says on "formal" studies and mental "discipline" we agree. But we think he takes too extreme a view, for he would apparently banish such subjects altogether except in so far as the value of their content demands their inclusion. "The so-called formal studies must, like the others, stand or fall on the merits of the ideas they contain" (p. 108). Now it may granted that no subject which is destitute of ideas valuable for some life purpose should be taught; yet does it not remain true that some subjects should be chosen mainly because of the training in certain mental processes they give to pupils at certain stages of advancement? Is not the value of the process analogous to that of finding a definition which

Mr. Raymont quotes with approval from the late Professor H. Sidgwick (p. 4)? In much of this current controversy about mental training it seems to us that the formation of general habits of concentration, exact statement, and rigid reasoning is lost sight of, and that it is this which is true in the claims urged for those formal studies which are comparatively empty of attractive ideas.

But we do not wish our notice of Mr. Raymont's work to be filled with points on which we do not altogether agree with him, and which, indeed, occupy but a small portion of his book. On the whole we cordially commend it as a sane and straightforward account of the *axiomata media* of school work.

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POSITIVISCHE BEGRÜNDUNG DES PHILOSOPHISCHEN STRAFRECHTS. By Bruno Stern. Berlin: Hermann Walther Verlagsbuchhandlung, 1905. Pp. 97.

This work contains much of interest to ethical readers. The author's aim is to effect a reconciliation, in the sphere of penal law, between the historic school of right and speculative philosophy. His work belongs to the realm of philosophy, taken in the positive scientific sense which, in rejection of all metaphysics, founds on experience. German-wise, it begins with an excellent paper on the universal basis or foundation of penal law. It touches first on the work of Lombroso, head of the Italian positivistic school of penal law, whose method was, by anatomical, physiological, and psychologic data, inductively to explain the appearance of crime. The service of Lombroso to the science of criminal investigation, as having set it on the path of empiric method, is acknowledged, while his theoretic positions are held to have been overpassed. They were too narrowly taken, and did not expand to take a really empiric view of philosophical problems.

The second great influence to which Herr Stern attributes the introduction of positive moments in the science of penal law was the comprehensive work of H. Gross. Our author thinks the positive inquiry advocated in this work was furthered by Kant's critical idealism much more than by the positivism of Comte. With Kant, setting out from psychic occurrences to reach the conclusions of "Kritizismus," he connects Du Bois-Reymond, as having reached the same goal, with the material problems of